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OLD SERIES, VOL. 39. CHICAGO, MAY 20, 1897. NEW SERIES, VOL. 5.

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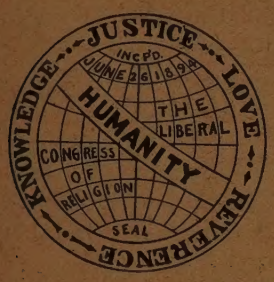
THE NEW UNITY

VOLUME V. THURSDAY, MAY 20, 1897. NUMBER 12.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

LOWELL.

The editor has use for more copies of the NEW UNITY for April 22, 1897. The edition has been exhausted at the office. Any copies returned to his address, 3939 Langley Avenue, Chicago, will be duly appreciated.

The *Criterion* of St. Louis is an illustrated weekly journal that stands for the culture forces that ought to radiate through the home. There is always life and snap in the editorial department, and growing touches of beauty in the make-up. This week, through the courtesy of the *Criterion*, we are enabled to present on our title-page Bouguereau's "Innocence," which carries its own message and interpretation. Perhaps no brush of modern times has so caught the spiritual tints in human flesh, and showed the body so worthy a receptacle of soul.

The membership of the church of Laodicea is still, we fear, very far from running out,—they who are "neither cold nor hot" towards the great issues and hard things of life. When the hard thing is done, these Laodiceans will be on hand and say, "We always believed in it, and we knew it was going to triumph." When the great thing fails, they are also on hand,—"There! I told you so! I saw from the beginning that it must fail." We do not wonder that the Apocalyptic writer exclaimed, "I would thou wert cold or hot; so, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

The recent address of Rev. Thomas Dixon, Jr., in the Academy of Music in New York, concerning "The Decline of the Church," is receiving wide attention, as it deserves. He ventured the opinion that there were not thirty-five thousand men in the city of New York who go into Protestant churches. The church organizations are largely dependent upon women. He noted the decay of ecclesiastical machinery everywhere, and the decline of the ministry. He said there were a thousand preachers out of a job in the city of New York. The Chicago *Tribune* gave a column editorial on this same subject, for a part of which we will try to make room in our next issue.

A Kansas minister writes:

"I greatly admire THE NEW UNITY. I am trying to increase its circulation; have already sent the names of sixteen subscribers; there are more to follow. I desire to see it in a million homes. It can be done if we work right. Some of the articles are too abstract and uninteresting. Browning and Tennyson are not very well known to the average Kansan. Give us more short, crisp, warm-hearted, sympathetic articles on the great fundamentals of the universal faith. I expect to be in Nashville next October. Success to THE NEW UNITY!"

We recognize the legitimacy of our correspondent's plaint. Will not our contributors and correspondents help us to meet this demand? Send us something beside a local print of the Sunday's sermon; do the editing at home. Give us brevity. This generally necessitates clearness and vitality. Not less of Browning and Tennyson, but more of the briefer articles is what will please Kansan as other readers.

"THE NEW UNITY Fresh-Air Fund." Last year, through the help of THE NEW UNITY, a modest fresh-air fund was raised, through which we were able to give to twelve working-girls, mostly from the Helen Heath Settlement District, a two weeks' outing at Tower Hill, a benediction which proved of more than passing value to these girls, for it resulted in the organization of "The Tower Hill Club" at the settlement, which has been active throughout the year in cultivating the social amenities among its members and their neighbors. In justice to the good work there begun, and to our readers, we propose to

give them a chance to continue the benefaction this year. Twelve dollars secures a two weeks' outing and all traveling expenses. All sums contributed will be duly acknowledged in our announcement column, and every cent subscribed will be expended directly in this direction. Who will start THE NEW UNITY Fresh-Air Fund for this year? How many will help increase it?

The woman's hat — fearfully and wonderfully made — has been abolished from the theaters of Chicago by an ordinance of the Common Council, and we understand the ordinance is quite generally respected. We hear of at least one church, Unity Church, of Oak Park, Illinois, that has adopted the same rule. This is a courtesy on the part of the ladies, particularly in auditoriums with level floors, that would be greatly appreciated by their neighbors, and then, what a gain in beauty, when the stateliness of brow and glory of hair will be allowed to shine forth unshadowed by the tawdry display of the milliner. When will the ladies take off their hats as the gentlemen do? Such a change would naturally bring about a prompt modification of the hat itself, making of it a convenient article of apparel, rather than an expensive piece of questionable decoration. The hat reform carries with it humane and economic considerations of great significance.

Is the following typical liberality or not? The secretary of a religious club, whose co-operation was invited by the Liberal Congress, replies:

"Your kind invitation was considered at our last meeting, and after full expression of opinion the secretary was authorized to reply: That while entertaining the most friendly feeling towards the movement which is organized under the name of the Liberal Congress, and wishing it the greatest possible success, and while we have no doubt that the meetings to be held in Nashville in October will be not only of great interest, but of equally great value in promoting the growth of liberal religious views, we do not at present time see our way clear to taking an active part therein," etc.

If everybody and all organizations were content to sustain the Congress with such gracious indorsement and sympathetic excuses, where would the Nashville Congress be next fall? If the Congress is worth having, it is worth while somebody supporting it, and who so fit as those who "have no doubt that it is of great value in promoting the growth of liberal religious views"? The Congress applies itself to a difficult and high task. It must look to the friends of such a task for the support to carry it on.

Dr. J. H. Barrows, after sixteen months' absence, reached Chicago last Sunday and lectured Sunday afternoon at the Chicago University, giving the first of a course on "The Religious Problems of Asia." Dr. Barrows has circumnavigated the globe, and certainly since the famous journey of General Grant no American has had such a continuous ovation as John Henry Barrows. Everywhere he has been received with marks of honor and enthusiasm, and his great title to this respect lies in the fact that he was president of the great Parliament of Religions of 1893. Dr. Barrows received recognition such as has never before been granted a missionary. This was largely due to the fact that he went with a more generous estimate of the religions which he fain would supplant. His methods were those of comparison, rather than those of sharp contrast. He reports that large numbers of the more intelligent Asiatics are growing weary of Hinduism. The Hindu missionaries to this country return with a similar report concerning large numbers of Christians in this country. Of course, the first impulse of Dr. Barrows is to deny their assertion, and of these Hindus to deny his insinuation, while probably the truth is most nearly affirmed by recognizing that both are right. There must be thousands of intelligent Hindus who are weary of the castes, the superstitions, the degradations, and the hopeless conservatism of their people, while still clinging tenaciously to the high ideals, and the subtle philosophy of the native religion; and in America there certainly are hundreds of thousands that are heartsick and weary of dogmatic Christianity, with its sectarianism, its commercialism, and its arbitrary schemes of salvation while still holding hard to the ethical nobility and spiritual beauty represented in the Old and New Testaments. Dr. Barrows foresees the triumph of that religion that rests in the fatherhood of God and the brotherhood of man, the religion of enlightened civilization. This he is pleased to call "Christianity." That perchance will be the name, but that is not the Christianity which proudly calls itself orthodox to-day, which sees no heaven except through the atoning blood; that subordinates the spiritual standards of the Beatitudes to the redeeming power of a conversion, confession, baptism, or communion, based on the theory that the soul needs a mediator to carry its burdens and to stand between it and the Father of all.

What 's in a Name? Much.—It is a curious fact that literature repeats names with great determination, even though it may refuse to repeat ideas. In England there were two Arnolds, of similar power and equal grace. There are to-day, or were till recently, two poets named Morris, both of them popular with the common people. The two Tennysons were brothers, as also the two Kingsleys and the two Newmans. In the last two cases the real genius lay with the least-known of the brothers. Certainly, Francis Newman deserves of the world love and honor and applause greater than should be bestowed upon John Henry. In this country we have no less than three contemporary Lowells, of considerable rank and power; the statesman and poet, Percival

Lowell; the traveler and poet, A. Lawrence Lowell, whose essays on government place him among our keenest critics and ablest constructive sociologists. It is rare indeed that three or four such exceptionably able men of the same name appear at the same time before the public. The two Hawthornes, the father and son, recall the fact that we have no less than four generations of Adams, without a break in the inherited genius, while the name of Quincy has been handed down with unbroken intellectual heredity since before the Revolution. The explanation seems to be that some families have such a nice balance of vitality and intellectuality, that it enables them to achieve the highest brain-work without wearing out or degenerating physically. There is no doubt also that there is a certain degree of inspiration in carrying a notable name. Mothers used to name their children after able preachers, with a good deal of confidence that their boys would also be as good and as great. The sum total result of such nomenclature has no doubt been very large, and thousands are better and wiser for having been named after excellent ideals. Certainly, John Wesley, Edward Payson, and John Nettleton made a great many excellent preachers. What the effect would be of the prefix Sam Jones, it is not easy to forecast.

The Solution of the Seal Question.

No more striking illustration of the economic value of science has appeared in recent times, perhaps, than that in connection with the vexed seal question. The seal question in the Northwestern waters was first simply a grab game. The question was, who could get there first and kill the most seals. Then it became an international question of arbitration, in which England and America tried to settle their respective rights to these denizens of the sea. Then it became a scientific question of how to save the seal at all, and the United States appointed its commission, with David Starr Jordan as president. Last summer was given to studying the seal in its own waters, and the strange and pathetic fact was developed that for every female seal killed in the outer waters there was surely a young one doomed to the slow death of starvation, because science finds that the seal, which seems to have the minimum of the maternal instinct, has such a strong hold upon her own that she accepts none other, but that by a strange instinct she knows her own and periodically feeds her pups and thus keeps them nourished. So the question now becomes a simple one of how to preserve these mother seals during their excursions out into the deep water beyond the boundary lines of nations, in short, during their rearing excursions into the high seas, for if the mothers are not protected the whole seal population is doomed to early extinction. President Jordan's commission recommends that if this thing is beyond the reach of international law, that the government meet the pirates on their own ground, that the young female pups be branded in such a way as to destroy forever the beauty and use of their skins for fur so that there would be no commercial value in the catch. The commission further recommend that the "batchelor seals" can, during this straying season, be, without much cost, fenced in, confined, so to speak, in the shallower pastures where the enemy may not come and where their life will be safer. Three miles of fencing would inclose a three hundred acre body of salt water, into which fifty thousand "batchelors" could be comfortably entertained during the months of July and August. Nature has a purpose in her splendid fecundity. Life is over-provided for. By observing the conditions of life and protecting them, it may be that civilization may profit legitimately by the overplussage of life, and at the same time greatly increase the sum of seal felicity in the world. Death must sooner or later come to seal and to man. The question of humanity becomes one with the question of science. How to so preserve the balance of life that the world will not be impoverished by death of seal or man, but enriched by the same. We understand that President Jordan is to return to his seal studies this summer, and we may expeet further disclosures that will prove the economic as well as the intellectual value of science and justify the wisdom of President Cleveland in carrying this question from the technicalities of lawyers and law to the more careful observations and generalizations of science and scientists.

Notes from Nashville.

Anthropology at the Centennial.—While there is no separate department of anthropology at the Tennessee Centennial, considerable anthropological material is scattered through the Exposition. Much of interest is in the *Historical Building.* Tennessee's archæology is unusually rich and interesting. Its stone graves have yielded rich harvests to many collectors. Professor Putnam, Dr. Jones, and General Thruston have written important works about its antiquities. The choicest specimens from General Thruston's collection are here on display; they include some of the finest chipped flint objects in the world, a series of rare and curious pottery vessels, stone pipes of interesting local types, discoidal stones of beautiful finish, great stone tubes of problematical use, stone figures of forms characteristic of the region, handsomely engraved shell-disks, and strange trowels or smoothers made of pottery. The Missouri Historical Society lately secured from Humphrey County, Tennessee, a series of the wonderful chipped flints for which the locality was already famous, and has sent a set of copies of the most striking for display. The Tennessee State

Historical Society exhibits a case of rare specimens, among them great shell-disks with carved rattlesnake patterns, stone pipe, the largest stone tube perhaps known, discoidal stones, and two rare polished flint hatchets. Two Tennesseeans—Messrs. Buchanan and Crockett—make smaller exhibits, and Mr. Quarles shows several skulls from the stone graves. Professor Starr of Chicago also makes a display of archæological specimens from Mexico; terra-cotta spindle-whorls—showing great variation in size, form and decoration—stone labrets or lip-plugs, and a remarkable collection of the little terra-cotta beads, which were buried with the dead at San Juan de Teotihuacan. In the *Mexican Exhibit*, located in the Spanish-American Building is the famous Peñafiel collection of antiquities. It contains an absolutely unique series of great pressed designs, often of much intricacy and beauty, made in terra-cotta together with the moulds used in their manufacture. In the same collection are interesting objects of metal, many fine and large stone idols, and a series of reproductions in bronze of unique ancient drums and spear-throwers: of interest also is a series of reproductions, intended to be built up into a trophy—the pieces representing ancient Aztec shields, rattles, spear-throwers and weapons. In this exhibit besides the Peñafiel collection, are two cases of ancient pottery from graves in the Valley of Mexico, drawn-work made by modern Indian women, and a lot of rag-figures representing types of life seen on the streets of the City of Mexico. In the *Negro Building* two Nashville Institutions—Central Tennessee College and Fisk University—have cases of ethnographic objects from Africa. They are chiefly from the West Coast and include dress, utensils, weapons, musical instruments, and carved figures in wood. In the *United States Government Building* are several displays. Thomas Wilson of the department of Prehistoric Anthropology gives a synoptical collection in European archæology—type specimens illustrating the older and newer Stone Age, the Bronze Age, and the Early Iron Age. The department of Ethnology, United States National Museum, exhibits a house of the Eskimo and a room from one of the Moni Pueblos of Arizona. These are accurately reproduced in full size, with models of persons engaged in ordinary occupations and give a life-like picture; cases of specimens from the same two peoples fill out the details. The Department of Religions exhibit the great religions—Brahmanism, Buddhism, Judaism and Mohammedanism, by objects used in ceremonial, religious books, etc. The Bureau of Ethnology reproduces in miniature one half the camp circle of the Kioways, among which interesting tribe Mr. James Mooney has been working. His reproduction will consist of twenty-five tents, about two and a half feet in height carefully fitted out. *Vanity Fair* (Nashville's "Midway") presents little of interest except the Chinese village. Nearly two hundred men and boys, just from Canton are already there: others including some girls and women are to come later. When fairly started it will be interesting.

The Ladies' Hermitage Association.—Half of the "Red-cedar Room" in the Woman's Building is given up to this organization. It is furnished with old-time furniture, some pieces of which belonged to Andrew Jackson. The Hermitage, Jackson's old home, lies but twelve miles from Nashville. President Jackson left no children, but he adopted the nephew of his wife and brought him up in his home. The son of this adopted child—a Colonel Jackson—still lives, and exhibits in the Historical Building a most interesting group of family portraits of Andrew Jackson, his wife, and the adopted child. After President Jackson's death the old place remained in the hands of the adopted nephew. In time however it was neglected and in danger of destruction. Finally it was purchased by the state, which however, found it a burden and at one time came near making use of it for a public institution. A few years ago—at the suggestion of Mrs. Amy Jackson, wife of Colonel Jackson—the Ladies' Hermitage Association was organized. To it the state gave the Hermitage and twenty-five acres of land in trust, to be cared for and restored so far as possible to its original condition. The state appropriates fifty dollars a month as salary for a curator. The association numbers only about eighty members, but it has already expended some eight thousand or ten thousand dollars in its work. To help their fund the ladies keep souvenirs for sale at their room in the Woman's Building. They are of course made of "old hickory" from the Hermitage grounds. They are handsomely carved canes, the heads representing hickory-nuts in various stages of development and paper-weights of similar design. There are also canes with clover-blossom heads (Jackson's farm was "Clover-Bottom Farm") and paper-knives with horsehead handles.

The Negro Building.—Is one of the best on the grounds. The chief of the department, a colored man, is Richard Hill, teacher of music and drawing in the colored schools of Nashville. As the building was almost the last one finished, the exhibits are not yet all in place; enough, however, is there to show what may be expected. Professor Hill tells me that schools conducted by white people for colored people's benefit will occupy about one-third the total space. These are already nearly through with their installation. The two largest displays are by Fisk University and Central Tennessee College, both of Nashville. Fisk University sends some specimens of work done—surveying plots, studies in model school, color-mixing, etc.—but far more in the direction of physical apparatus and other school equipment. Central Tennessee College's exhibit is far more satisfactory. A case of excellent geological

specimens, fine herbarium preparations, insect-breeding cases and collections of insects, pharmaceutical mixtures, bacteriological cultures, dental work,—all represent the work done in the institution. Of interest too are the frames of photographs of the graduating classes of the Meharry Medical School (a part of the college) and the map showing the present distribution of graduates. Among other institutions represented are Washburne Seminary (N. C.), Clark University (Ga.), and Tougaloo University (Miss.). These exhibits while all interesting, have no real excuse for being here, as they simply show what is done by whites for negroes, or by negroes under white direction, not at all illustrating negro initiative. The Fisk exhibit particularly, with its instruments made by French, German, and Eastern mechanics, has little pertinence here. No more significant is the display sent in by Kentucky, work done in white men's factories by negro hands. Products of negro labor on white men's machines, in factories, or given under the direction of white overseers, cannot be credited to the negro: as properly attribute the product of a wheatfield to the horse that drags the plough. Eliminating the exhibits from schools run by whites for the benefit of negroes and the work done in factories under white direction we have left Professor Hill tells me about one third plus one sixth of the building's contents—that is, about one half. This consists of two kinds of displays—(*a*) exhibits of counties, (*b*) truly individual exhibits. Few of either are yet in place. Examples of the former are the exhibits from Giles and Shelby counties. They comprise needle-work, knitting, quilts, lace, preserves, photographs, crayon drawings, paintings, etc. They vary greatly in excellence but compare favorably with similar displays by white people at most county fairs. Distinctly notable is an arch of stone, the materials of which were taken from a black man's quarry and the work on which was negro labor. Two books, by James H. Franklin, form part of the Shelby County exhibit. They bear the titles, *Mid-day Gleanings*, and *Crimson Altars or a Minister's Sin.* Why would it not be interesting to have at Omaha a complete collection of books by negro writers? Such a library would be more extensive than most persons realize, and would really show something of the true intellectual status of progressive negroes. Professor Hill says that the truly individual displays will form perhaps one half of one third of the whole. It is the most important part of the exhibit. Independent struggle and individual effort are hopeful signs. So far but one such exhibit was in place—a case full of horse-collars made by Tabor and Tabor. That we are not unduly captious in our demand that a negro exhibit *should be* a negro exhibit is shown by a remark of Professor Hill. The negro has now had a special building at two great expositions—Atlanta and Nashville. Professor Hill says: "This exhibit far surpasses that at Atlanta as it shows what the black man has done for himself. *There*, was only shown what the white man had done for him."

FREDERICK STARR.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

The Unselfish.

To travelers passing o'er Sahara's sands,
When shines the moon to gild the gloom of night,
Each sees around the other's head a light,
That makes like olden saints these wandering bands;
And so the noble heart still understands—
In seeking for the just, there shines the bright
Effulgence of God's smile to mark the right,
And it is there in all the dreary lands!
Ah! when we plan for pure, unselfish love,
No desert waste but what shall yield its crown;
As on and on to happy home we move—
Bright orb on all our darkness looketh down,
And aurioles the head,—so that men see—
We with the saints of old have company!

WILLIAM BRUNTON.

Working Examples of Church Union.

We have here a working illustration and example of a union of ministers, which is undenominational and open to membership to all ministers, priests, rabbis etc. It is called "The Souhegan Ministers' Union." It has been in existence for about seven years, first meeting every two weeks, then monthly, and now quarterly; but making now more of it. We have always taken a whole day, dining together, and reading sermons, essays, papers on social, industrial, theological, philosophical and practical subjects. Free criticism follows. Our average number is from eight to fifteen,—say, twelve. We have ladies' day at beginning and close of year, when we indulge in lighter and non-controversial topics. All our ministers in this section have been greatly benefited and liberalized, and the spirit of unity is simply beautiful. Three orthodox clergymen have been taken to task for fraternizing with Unitarians, and a heresy trial is likely to break out any day; and when one moves out of this section to another, he is sure to start a ministers' union; and so the seed is scattered. I have exchanged with orthodox clergymen; other Unitarians, also, have done so,—members of the Union.

But "The Ministers' Union of all Denominations," which is on its fourth year, of which, I have the honor to be president, and which meets semi-annually, is a wider and less local affair, and has attracted public attention in an encouraging degree. The *Christian Register* of March 11th, contains an account of our last meeting. This Union has had about thirty-five clergymen of all creeds, and has made itself an object of attack by the A.P.A.'s for having Catholics with us, and taking prominent part. We took five of our prominent members up to spend a day at the Weir's Grove meeting two years ago, when the Catholic member made the speech of the day.

This convention is a wonderfully liberalizing power in northern Massachusetts. Glorious meetings are held. At the last one Rabbi Fleischer of Boston, spoke in the afternoon on "The Jew," giving us the finest address of the day. He has since preached at the Church of the Unity—Savage's old church,—and is being invited to many towns to speak on kindred topics from the Jewish point of view. We dine together, or lunch together in an informal way at the Town Hall in Ayer, Mass., where we always meet. At this last meeting the secretary, a Baptist, openly in the mee ing proposed an exchange with a Unitarian minister; and while some parishes have shut down on their ministers going to the conventions, most of them would apparently like to break away from the narrowness of their creeds and their people, and exchange freely, and get into a larger world of sympathy, thought, and manhood.

We have had such men and subjects as Dr. Dickenson and his Institutional Church; Dr. Dike and the Home; Rabbi

Fleischer and "The Jew"; and we are to have a special meeting in July, with Dr. Hodges, dean of the Cambridge Episcopal Divinity School, successor of Dr. Lawrence, now Bishop, to address us on "Christian Socialism."

This conference or convention is practically a child of the Ministers' Union of this section.

You would be surprised to see the warm, brotherly feeling exhibited between these thirty or forty clergymen at the informal luncheon before and after the meeting. We always close the meetings with the Lord's Prayer repeated in unison.

A. J. RICH.

On the Outer Rim.—III.

Dawn.

Between the dark and dusk there is a land;
  None knoweth its beginning or its end.
  Seaward is bleak, and inward doth extend
A reach of barren sand.

Faint voices of a long-forgotten lore
  Whisper that in the infinite depths of Time,
  A golden age, illumining that clime,
Reigned over sea and shore.

Somewhere amidst that continent unknown,
  Fields smiled without the magic touch of Spring,
  And flowers bloomed, and birds did ever sing,
And ever the sun shone.

Lulled by a thousand cycles of repose,
  The realm of soul, in tranquil innocence,
  By cloud and storm was overtaken, whence
Illusion's mist arose.

Though captive yet in that dim land, 't is said,
  A prey to destiny and evil things,
  Wrought by its own imaginings,
The dream-soul is not dead.

Throughout the dusk of many an age by-gone,
  The sea, in rhythmic surges evermore,
  Hath chanted on that unfrequented shore
Low preludes of the dawn.

Sometimes the wind doth seaward drive, and then
  Faint echoes seem to tremble on its wing,
  As if of voices vaguely murmuring
In distant haunts of men,

Where, in cloud-palaces and marts of trade,
  And in imaginary marble halls
  Of government, and art, and pleasure, crawls
The ceaseless masquerade.

Perchance some restless spirits, wandering long
  In quest of knowledge over flood and field,
  Have here and there caught glimpses unrevealed
Unto the careless throng,

Or learned a stanza from the open book,
  Wherein the hieroglyphs of life are set
  In characters that all may read, and yet,
How many overlook!

Truth, shining down the corridors afar
  Of human thought, with an immortal power,
  Smiles from the soul of every blade and flower,—
Gleams from the distant star.

As do the mirrors of the eye reveal
  Inverted pictures, so throughout the range
  Of life-experience must all exchange
The seeming for the real.

Yet, through the mist and through the shadows dim
  Of untold ages, hovering o'er the deep,
  A faint illumination seems to creep
Above the ocean's rim.

Soon shall the herald of the coming age
  Fly with the dawn across the barren sand,
  And waking up the dreamy inner-land,
Complete its pilgrimage.

Then will the earth a heavenlier atmosphere
  Assume, and clear the vision of the soul
  Become, and, as away the shadows roll,
Illusions disappear.

The cause of life and wrong is ignorance,
  But there shall rule upon the earth once more
  The tender light that gladdens sea and shore,
Awakening from its trance,

The spiritual soul that in the dream-soul lies,
  Developing the higher sentiment,
  Until desire and selfishness are spent,
And Man is wholly wise.

GEO. E. WRIGHT.

Boys' Brigade.

It is a fair treatment of this subject to consider it from the standpoint of its advocates. A Baptist minister of Brooklyn writes: "I unhesitatingly say that, in my judgment, the Baptist Boys' Brigade is another one of God's surprising plans, in this marvelous century, to bring the young to Himself. . . . The wise pastor will surely find this the long-looked-for means of preaching directly to the boys and of getting them interested in the things of Christ."

What is the significance of this statement? It means this: that the preacher confesses that he has been unable to so adapt his teaching to the needs of boys that they would willingly go to hear him preach. It means also that parents have ceased in large degree to be the guardians of their children, and at an early age leave them to their own undisciplined wills. Then the preacher bethought him that if he could not make the boys accept what he calls "the things of Christ" as he was accustomed to offer them, he would make a sugar-coating for what the boys had come to regard a bitter pill. He remembered how boys love to imitate men. He remembered how they love to play with toy soldiers, and, farther on, how they love to play at being soldiers themselves; how they love to hold a stick against their shoulder as if it were a gun, and follow the strokes upon a tin pan as if it were a drum. Of course, they would love to be placed in lines and companies, dressed in uniform, and under drill-masters, just as men are, and carry real muskets, and follow a real drum. Nothing could be devised that would more strongly appeal to the fancy of a boy. Why is this? The picturesqueness is one reason. The military uniform always catches the eye. The meeting in companies is another reason; there is always enthusiasm in numbers. *Doing things that men do* is a very powerful motive with boys. And, then, it may be that military drill seems to justify a lingering trace of bloodthirstiness that has not yet been outgrown by human nature, and to make an accredited *vent* for this feeling. It is perfectly easy to see why the boys are attracted to the military drill. As long as men love war, boys will love to play at war. There might be consistency in the preacher's taking this method to draw the boys together to hear the "things of Moses," for it is written in the Song of Moses, "The Lord is a man of war: . . . Thy right hand, O Lord, hath dashed in pieces the enemy." There might be consistency and dramatic effect in dressing the boys up in military uniform to study the wars of the Hebrews, to reproduce the military valor of David.

But to learn the things of Christ! Did Christ avail himself of this fondness of the boys for military things to win them to his teachings? The boys of twenty centuries ago possibly were more devoted to the things of war than now. There is no record that Jesus instructed his disciples: On a certain night of the week gather the boys together, and put armor upon them, and provide them with spears, and drill them in the use of the spears. Do all this because the boys *like* it, and while they are thus together I will come and teach them. I will come and say, "Ye have heard that it has been said an eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies; bless them that curse you, do

good to them that hate you and despitefully use you and persecute you, that ye may be the children of your Father which is in heaven for he maketh his sun to rise on the good and on the evil, and sendeth his rain on the just and on the unjust."

Can you imagine Jesus dressing up the boys in armor because they liked it, in order to make an opportunity for himself to teach them? "Blessed are the peacemakers; for they shall be called the children of God." No; that was not the method of Jesus. He had a simple, direct way of giving his lessons that appealed to those who heard him. It is recorded that the common people heard him gladly, and there were children in the great companies that followed him for his healing touch and for the words that opened their eyes to the way of life.

To me it seems the hollowest mockery to establish Boys' Brigades in the name of Christ. But, it is urged, the boys get such discipline in promptness and obedience — discipline that they can get in no other way. But what are mothers and fathers for, if not to give the children whom they bring into the world the discipline that they need to make them worthy and agreeable members of the home and the community? What are the schools for, if not to secure discipline to pupils?

The methods of the Boys' Brigades seem to me a confession of two failures—first, the failure of the preachers really to present the things of Christ. They have presented the things of Moses and of David and of Paul and of the creedmakers more than the things of Christ. They have not offered the divine leaven to leaven the spirit of humanity. Second, a failure of fathers and mothers to do the work appointed them to do.

War will have to be a method of men until the mind of Christ permeates their mind. Can this day be hastened by drilling the boys in the methods of war?—*Dean Elizabeth Powell Bond, in the Friends' Intelligencer and Journal.*

Argument versus Ridicule.

Edward Clodd, in his "Pioneers of Evolution," gives this account of an encounter between Bishop Wilberforce and Huxley at the Museum Library in 1830:

"There had been 'words' between Owen and Huxley on the previous Thursday. Owen contended that there were certain fundamental differences between the brains of man and apes. Huxley met this with 'direct and unqualified contradiction,' and pledged himself to 'justify that unusual procedure elsewhere.' No wonder that the atmosphere was electric. The bishop was up to time. Declamation usurped the vacant place of argument in his speech, and the declamation became acrid. He finished his harangue by asking Huxley whether he was related by his grandfather's or grandmother's side to an ape. 'The Lord hath delivered him into my hands,' whispered Huxley to a friend at his side, as he rose to reply. After setting his opponent an example in demonstrating his case by evidence which, although refuting Owen, evoked no omission of error from him then or ever after, Huxley referred to the personal remark of Wilberforce. And this is what he said: I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling, it would be a *man*, a man of restless and versatile intellect, who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions, and skilled appeals to religious prejudice."

The valiant may conquer his fellow,
May claim a great vict'ry his own;
But the greatest of triumphs—self conquest—
Is left for the noble alone.
We all are life's heroes, and battle
For right, for a name, or for pelf;
Yet none among victors is greater
Than he who can conquer himself.

—*Religious Telescope.*

The Sunday School.

Promoting Classes from Teacher to Teacher.

"The maxim, 'know thy class,' will not suffice;
Know others, know them well — that 's my advice."

All Sunday-school work is so largely experimental that the group of persons who plan and manage any one school must carefully consider all conditions of that particular school, as well as the pros and cons of general conditions; and then choose what seems most promising.

I will assume, at the outset, that something of a graded system exists in most schools, as it certainly does in ours; and will try to show the advantages of promoting classes from teacher to teacher, not dwelling at all upon any of the advantages of a different course,—since I am helping to consider only one side of the question.

First, from the teacher's side: If the school is definitely graded into a series of *subjects*, the teacher needs to study but one. He may do that as thoroughly as possible to him the first year, and do it well, but the second and succeeding years will find his equipment to be all this preparation, *plus experience.* Both together will point the way to a wider study and better teaching of his subject. Or, if the entire school advances from subject to subject each year, he may learn to adapt himself to pupils of a certain age, instead of readjusting himself to differing ages with their differing needs. *Better work with less study and effort*, this ought to mean for him.

Again, with a variety of subjects, or a division, according to age (if a one topic school), the teacher is able to choose that topic or that age of pupils *which he is best adapted to teach;* and this adds to his working force. We all do best what we like best, as well as that in which we have had most experience.

Again: A teacher who has a different set of pupils each year comes in contact with different sets of minds. This not only requires him to adapt himself anew to his subject and pupils, thus saving him from *getting into a rut*, but it gives him the *inspiration* and *insight* that come from any individuality closely watched and worked with. It is true (is it not?) that a pupil gives to the teacher, as well as takes from him; and the more children we know, the keener our understanding of them, and the more embracing our love of all childhood.

Lastly: If a teacher is obliged, for any good reason, to leave the school, his class will not feel that "the only good teacher in the whole school" has left them, and that pleasure and profit are cut off from them for all time!

Second, from the pupil's side: He is accustomed in his week-day school to advance from teacher to teacher, and it must therefore seem more like promotion to follow the same rule in his Sunday school. If classes are numbered, surely it means more to go from "Class Four" to "Class Five," than to have his class renumbered only because another class of "little tots" have come into the school to be called "Class One."

Again: The same rule of gain, through coming in contact with differing minds, personalities, and manners, which I spoke of in regard to the teacher, holds good with the pupil also; he does not get into a rut; he does not know just what to expect, just what is wanted, what will please, what he must slight or emphasize, or contract "a bias" too pronounced.

Again: Since each person does some one thing better than another, handles one topic out of six better than he could the other five, the pupil gets *his* best one year, and some other teacher's best another year. It is right that children should have the best at any school's command.

An "alas!" must come in here, and it is this: Not often can any one school command a corps of equally strong, efficient, conscientious teachers; there are apt to be weaker ones "sprinkled in!" and the pupil who must be in the class of some such teacher only temporarily will be at a less disadvantage than if he must continue in his class year after year. Indeed, he would be apt not to continue in the school at all (if

he followed his own choice), since children are more instinctive than we think in such matters.

These reasons are the ones I have to give you for the advance of classes from teacher to teacher; but I am not willing to leave them with the "alas" as the closing thought, for I desire almost always to have my suggestions on the positive, not the negative side. So I close with this: Teachers can be made and trained as well as "born." If a willing person comes into a school to help, let him think thoroughly what he can do best or likes best to do; let him choose *that*, work into it and out from it, finding what help he can from all sources, observing and profiting by the "pointers" his class will be sure to give him (I do not mean this in any slang sense), and feel that he has a building-up to do, in his one bit of ground-work, that may prove something quite as worth while as the work of a more brilliant builder.

As some one has said, "We are not always expected to *do* things, but to *be willing* and *to try*."

JUNIATA STAFFORD.

THE CHICAGO UNION OF LIBERAL SUNDAY SCHOOLS has organized permanently under the following "Stand-by Rules," which give quite a clear idea of the scope of this promising body of workers:

Aim.—To cultivate a free social intercourse and an exchange of ideas between all interested in our schools, by providing union meetings, and by such other means as may be deemed expedient.

Membership.—All teachers, school officers, pastors, older pupils, and adults otherwise interested in the work of the Liberal Sunday Schools of Chicago and vicinity, shall be entitled to the privileges of this Union without further formality.

Officers.—A president, a vice-president, and a secretary shall be elected for a term of one year at the January meeting of each year. These officers shall be elected immediately upon the adoption of these by-laws, to hold office till the annual meeting in January.

Committees.—These three officers shall constitute an executive committee, with power to call special meetings whenever they deem them necessary. A programme committee, appointed annually by the executive committee, shall have charge of the arrangements for all regular meetings.

Meetings.—Shall be on or about the second Tuesday of each month, from October to May, inclusive.

Business.—Twenty members, representing at least five schools, shall constitute a quorum for transacting business.

Dues.—There shall be no regular fees, but the secretary shall be authorized to solicit contributions from time to time as needed for running expenses.

Amendments.—Changes in these rules may be made in the business session of any meeting, provided that notice of the proposed change shall have been mailed to the superintendent of each interested school at least two weeks before the meeting, and that notice shall also have been given at the meeting preceding the one when action is to be taken.

At its March meeting the Chicago Union of Liberal Sunday Schools discussed the question of the yearly changes; should they mean merely a new topic for the same class continuing under the same teacher, or should the classes be promoted from teacher to teacher, as in the public schools? Miss Stafford's pointed arguments in favor of the latter course are given in full in another column. Mr. C. C. Fowler, who took the other view, showed how the plan of having a teacher settled over a class, while it takes up successive topics in a six-years' course, had worked at All Souls Sunday School; there it carried the pupils from their early years up to the point where they either taught classes themselves or were otherwise interested in the work of the school, while the wealth of information acquired by the pupils was surprising to outsiders. Then there were speakers, like Mr. Elliott, Mr. Blake, and Mr. Blount, who took the position that the chief and lasting influence of a teacher was not due to the information which he imparted, but to his personality; this personality would take years to make itself felt on the pupils, and it also might take some years for the teacher to properly acquaint himself with the character of his pupils, so as be really helpful to every individual member.

Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

Religious Reconstruction.

R. A. WHITE.

II.

NEW GROUNDS FOR FAITH.—Secondly, if faith in Christian truth is to be permanent and pervasive, the grounds for authoritatively teaching it must needs be broadened. The bases of belief most emphasized have in the main been narrower than there was any need of their being. With a strange persistency faith has been made to rest upon reasons which have themselves been a constant challenge to reason. There has been an unpardonable waste of intellectual energy in defense of the indefensible. Too often the supposed theological foundation of rock, has proven to be nothing but sand, and the first advance wave of thought has crumbled it beyond repair. In the mean time, to many devout minds modification or change of theological position is equivalent to a breach in truth itself. The drawbridge carried, they relinquish the citadel. There is scarcely an essential truth in the whole Christian scheme which has not been grounded at some time or other upon an insecure assumption, and when the assumption has proven insufficient, faith has grown weak in that which the assumption was intended to prove. Teaching one line of proof so exclusively, creates the impression that none other is possible.

The church's scheme of salvation started with the premise, that the human race was implicated in the sin of Adam. Scientifically true, no doubt; but not true in the sense or way in which it was advocated. Yet, it took some people a long time to get over the idea, and many have not yet gotten over it, that if that was not the reason for saving men, there could be no reason at all. The Bible must teach everything, or it taught nothing worth while. "If it has one untruth," it is asked, "How are we to know that it is not all untrue?" Christ must be God or nobody worth considering. The atonement must be a blood atonement, or it was no atonement at all. Thus has a false teaching staked eternal verities on a narrow and insufficient logic, and insisted that the truth stands or falls with the logic, and so long and effectively were people taught that to abandon certain doctrines about Christianity, was to abandon Christianity itself, that they are taking the preachers at their word, and are letting go of everything in letting go of the doctrines.

RELIGIOUS TRUTH INTRINSICALLY TRUE.—At this point religious thought can introduce a new and effective logic if it will, a logic that shall rest its premises in the thorough reasonableness of religious truth. The final and invulnerable foundations of belief in the essential truths of Christianity, may be found in the truths themselves. Whatever is true in the Christian religion is intrinsically so. It will endure and continue to be true, though every theology in the world should perish. This is no advocacy of a desertion of the Bible. Thought and hope have rooted too deeply in that sacred soil to disturb it only as the wise gardener disturbs the earth to send still richer elements and truths up to every waiting branch of the tree of life. Christianity is true because it is in harmony with the deepest instincts and impulses of human life, and because it lays down lines of conduct which run parallel with the divine idea of man. Its ethical principles are absolute and final. They are as essentially true as that the force of gravitation decreases with the square of the distance, and true on precisely the same ground, which is the inherent nature of things. Human nature is such, by the Divine decree, that its perfection is reached only by the attainment of certain qualities. Justice, mercy, love, reverence must abide in a man before the Divine idea of completeness is attained. Christian ethics substantiate themselves beyond all disproof in their perfect harmony with the essential nature of the ideal man.

The Christian doctrine of God and immortality are completely in unison with the most sacred instincts of the reverent

life, and remain quite untouched as facts by any special doctrine about them. The doctrines of special revelations, supernatural origin, and miraculous attestations, while they may give an added sacredness to Religion to those who accept them, and to such have their special value in way of evidence, add nothing to the essential truth of the truths themselves. That which is true is not made more so by a revelation, and that which is not true cannot be made true by any assumption as to its origin. There is a growing need that Christian truth, as set forth in the Bible and in the life of Christ, be allowed to rest for its acceptance by modern thought in its own intrinsical value. It is suffering at the over-zealous interest of its friends. People are loath to commit themselves heartily to a citadel of truth, the alleged foundations of which are so insecure, and need such constant bolstering and defending. The impression is thus imparted that the superstructure itself is none too strong. There is not an essential truth in all the teachings of Christ which may not fearlessly be allowed to depend upon its own native power of persuading belief. Theology has encumbered Christian truth with a mass of doctrine not at all germane to it, and sent it forth as Saul would have sent David, in unaccustomed armor, not understanding that the ability of Christian truth to conquer the thought and hearts of men was in the free and unhindered use of its native strength. Yet theology, learning little from the past, still insists that there is but one sure way to the preservation of Christian truth. Driven from one untenable position, it seeks another but one degree more tenable at the best, and so the matter goes on. Truth finds little systematic advocacy on its intrinsic merits, but upon a mass of assumption, or to say the least, upon subordinate truths.

THE POOR MIRACLE.

One of the strategic strokes of this method is found in the attempt to intrench the whole living host of Christian truths behind the sand-hill of a special doctrine of miracles. It is not altogether the question of the historic fact of things or events called miracles having happened, or the propriety of their being admitted a certain evidential value, but it is set forth that Christianity itself stands or falls with the miraculous. The temptation is strong to paraphrase Emerson's sentence and exclaim, "Poor Christianity, with only the miracle to help it!" The case would be a little ludicrous were not so many earnest minds disturbed by it. But that a religion that has overshadowed the civilized earth, contributed to its brightest hopes, its deepest inspiration, and enthroned itself in every human interest, is to lose caste with the world, unless the miraculous is preserved intact, is truly to balance a mighty pyramid of fact upon a very insecure apex of assumption. Personally, I have no trouble in accepting a certain few of the miracles as historic fact, only craving a reasonable latitude in explaining them to myself. But it has never occurred to me that my own faith in Christianity depended upon what I believed about the miracles. Even if I should come to doubt the historic fact of every miracle, I should as little expect to disbelieve in Christianity as I should expect to disbelieve in light and heat because I found the viliatory theory of physics to be untrue. To teach that Christianity stands or falls with any theory about the miraculous, or even with the truth or falsehood of miracles, is to belittle Christian truth and lay the condition of future unbelief. The majority no longer believe the miraculous sufficient proof. It is evident that the miracle is no longer the base of the pyramid of evidence, but the apex; that instead of Christianity depending upon the miraculous, the miraculous depends, if it has any basis at all, upon Christianity.

The requirement is an inductive method in dealing with Christian truths, which shall start with what everybody freely accepts as intrinsically true. In the main, the prevailing method has been deductive,—starting not with what everybody accepted, but with a strange persistency carrying up its doctrinal structure from precisely those premises upon which there was no common agreement. The simple, ethical, and spiritual life of Christ which the fiercest skepticism has treated with reverence, the four Gospels, which are admitted to have at least a general historic accuracy, are foundations upon which a new logic might fearlessly stand, and from which it might move the whole world of thought. No question is here raised as to the truth or falsehood of the traditional reasons of belief. "Truth is many-sided, and God has many bests." Reason enough that the popular thought is not won by them, that the old words have lost their magic to raise the spirit of reverent belief. The Christian religion must stand or fall on the authority of its reasonableness, and its intrinsic value. And let us at least be done with that teaching which carries with it continually the implication that the fate of the Christian religion depends upon the preservation of any *particular theory* of its origin or attestation. We need not be anxious about the truth, or resolve ourselves into theological inquisitions to preserve it, nor to imagine that truth would perish with Methodism, Universalism, Unitarianism, or any other ism. I know of no skepticism more subtle or more malignant than that of a lost faith in the self-preservative force of truth itself. That Pharisee who said, "If this be the work of men, it will come to naught; if it be of God, ye cannot overthrow it," was a believer, above all others, in that Jewish council.

What Constitutes a "Good Mother."

Theane, the wife of Pythagoras, 450 or 500 years B.C., wrote to a friend as follows:

"I fear you are spoiling your child by caring too sentimentally for it. Your intention is to be a *good* mother; but, my dear friend, the first duty of a good mother is, not so much to give passing happy feelings, as to lead the child to what lays the foundation for a constant happiness by virtue,—moderating and conquering, from the beginning, 'sensuous desires.' Therefore be careful that your love and devotion does not play the rôle of flatterer or destroyer, instead of a builder of its happiness through character. Children, from first babyhood allowed unrestricted, sensuous enjoyments, will become unable to resist the temptation of lower pleasures, so great in after-life. Your duty is to educate your children by such means that their natural gifts are not turned in the wrong direction, which will happen when the desire for empty pleasure gains the upper hand, in their souls and bodies becoming accustomed to enjoy only pleasant sensations,—a condition which leads to an excessive effeminacy of the soul and body, in opposition to moral efforts and labor. Consequently, nothing is more important than to create right desires as well as overcome what children *dislike*, even when, for the moment, they may not see the reason, and their feelings seem wounded; for no better remedy exists to free them from the slavery of their own passions of voluptuousness and aversion than being aroused to work, creating in them desire and esteem for all that is beautiful and noble. Therefore, pray, reform the education of your children. Expose them rather to hunger and thirst, heat and cold, than leave them without habits of self-denial, self-restraint, and patience. The power of endurance of labor and submission to discomfort are for young human beings what a solution of alum is for cloth to be dyed purple,—the more it has been penetrated, the deeper enters the color of virtue. Any education which is luxurious and effeminate can produce no other fruit than frivolity and insolence, and the very opposite of every quality by which a human being becomes useful to himself and others.

"If you nourish your children too richly and too lavishly, constantly thinking how to amuse them, leaving them without restraint to continue frolics, allowing them to say everything they desire, and to do everything they like, fearing it might diminish their momentary happiness,—permit me to say, *you do wrong*. Allow me also to refer to the danger of an extreme bodily care. Compare the rearing of poor children with those of rich families, and judge for yourself. What will become of a boy who, when asked what to eat, only wants the best, and always wants his own will? When grown up he naturally falls a victim to his own appetite and those of others."—*Marwedel, in Conscious Motherhood.*

Logical consequences are the scarecrows of fools and the beacons of wise men. The only question which any wise man can ask himself, is, whether a doctrine is true or false. Consequences will take care of themselves.—*Huxley.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—In all the works of God there is a conspicuous absence of haste and hurry.

MON.—Wherever there is a deep truth, unrecognized, misunderstood, it will force its way into men's hearts.

TUES.—Feel a truth; that is the only way of comprehending it.

WED.—Our first life is spontaneous and instinctive. Our second life is reflective.

THURS.—Knowledge develops itself in the heated atmosphere of town life.

FRI.—Something in this universe there must be to bind the affections of every man.

SAT.—We are here to educate our own hearts by deeds of love, and to be the instrument of blessing to our brother men.

—*F. W. Robertson.*

The Robin.

In the tall elm tree sat the robin bright,
Through the rainy April day,
And he caroled clear with a pure delight,
In the face of the sky so gray.
And the silver rain through the blossoms dropped,
And fell on the robin's coat
And his brave red breast, but he never stopped
Piping his cheerful note.

For O, the fields were green and glad,
And the blissful life that stirred
On the earth's wide breast was full and warm
In the heart of the little bird.
The raincloud lifted, the sunset light
Streamed wide over valley and hill;
As the plains of heaven the land grew bright,
And the warm south wind was still.

Then loud and clear called the happy bird,
And rapturously he sang,
Till wood and meadow and river side
With jubilant echoes rang.
But the sun dropped down in the quiet west,
And he hushed his song at last;
All nature softly sank to rest,
And the April day had passed.

—*Celia Thaxter.*

The Boy Who Would n't Fight.

The little boys in classroom No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor until Miss Edith felt like jumping out of the third-story window to get rid of the noise. But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big, and the playground so small, that the rooms took their recess by turns. It was No. 4's turn at twelve. And now you will see why they have been so eager to get out; there is a new scholar to-day, and they want to "size him up," as the boys say.

"Where are you in arithmetic?" asked one.

"Partial payments," replied the new-comer, proudly.

He had been using his ears in the classroom, and he knows his arithmetic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four!" The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payment out of sight.

"Let's have a fight," now says the stoutest little rascal of the party; and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them. There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his pockets, and says with an effort: "I do n't fight."

Did you ever see a gay-colored little balloon floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny rift appears, and the balloon is a piece of shriveled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to fight. Partial payments went for nothing; a four-blader did n't count. He was a scorn and a byword.

A week has passed by, and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon, but she has forgotten her sandwich and jelly-cake.

"What am I going to do about Charley Graves?" she says to herself. "I can't let him fight, and yet—"

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window, but seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply, and recess comes to a sudden end. Up comes the panting, dusty crowd.

"But what is this?" she cries; for the new boy's lip is bleeding, and his forehead is swelling visibly. "I thought you would n't fight."

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but when Micky twists little Tom Poaque's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lip up with pink court-plaster, and tried to look sorry, but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—*Elizabeth P. Allen, in the Presbyterian.*

The Smallest Dog in the World.

The English papers record the death of a celebrity, in the person, so to speak, of the toy terrier, Tiny, who was reputed to be the smallest dog in the world. Though Tiny was the property of a general, Sir Archibald McLaine, he was scarcely a war-dog.

Tiny was four inches long, and could easily curl up and lie down on the hand of a young boy. He had, however, reached adult years. Like most "toy" dogs, which are really a perversion of nature, Tiny was a very weak and unpleasant specimen of doghood. He had no appetite, and could hardly eat enough to keep himself alive.

He died at last of a cold, though he was always scrupulously blanketed when he went out; and his master, following a custom which is quite general in England, had his little body skinned and stuffed, and presented it to the Zoölogical Museum in London.

Tiny, like almost all the very smallest of pigmy dogs, was of the black-and-tan terrier breed. His small size was not the result, as some people suppose in such cases, of dwarfing the creature's growth by feeding it on whisky, but of selection in breeding.—*Youth's Companion.*

Seeds that Travel.

One of the most wonderful provisions of nature is that for the sowing of seeds over the face of the earth.

Darwin found in six grains of earth adhering to the feet of a plover three different kinds of seeds, and in mud sticking to the feet of ducks and geese shot in England he found seeds of plants peculiar to the Victoria Nyanza, in Central Africa, thus proving not only the extent of migration, but also the possibility of plants appearing in strange localities through the agency of these birds.

In the mud sticking to the feet of a Texas steer the seeds of five different kinds of weeds and grasses common in Texas were found by a microscopist after the arrival of the animal in New York.—*The Myrtle.*

The Study Table.

Howells's Last Book.

Mr. Howells has given us here a very interesting and important story.* It has much variety of character and incident, the scene being about equally divided between the White Mountains, or Green Mountains, and Boston. It would be difficult to say whether he is more successful in the country or the city parts, except that his realization of Cynthia Whitwell, who may be called the heroine of the book, does not impress as so vivid as that of the anti-heroine, Bessie Lynde. Whitwell, Cynthia's father, is a delightful character, with plenty of good horse-sense, notwithstanding his futilities with "plantchette," out of which we get some capital fun. His farm-hand, Jombateeste, is so good that we think how Shakespeare has been praised for having subordinate but no inferior characters, and incline to think that Mr. Howells resembles Shakespeare very much in this particular. The other country characters, Mrs. Durgin and her sons, Jackson and Jefferson, are thoroughly well done. Her husband dies in an early chapter, and, with an hereditary instinct for hotel-keeping, she sets up "The Lion's Head," and meets with good success.

Her son, Jeff, is the character for whom the book is named. Its motive is to show the effect on his bucolic mind, of Harvard College and the cultivated society of Boston. Mr. Howells is a believer in social equality, and the book enforces his belief. The keynote is struck when Jeff Durpin, at a picnic of his mother's boarders, is politely dismissed from the general company to eat his nice plate of sandwiches and cake with his horses while they eat their hay. He resents the insult, and in due time, going to Harvard, finds its evil large, in the treatment to which he is subjected by the college swells and the fine ladies of Boston, who attempt to patronize him. He does not take kindly to patronage. He is a "jay," and he makes no effort to disguise the fact. He rather brutally insists on it, but he is disposed to take his revenge. Miss Bessie Lynde goes in for a big flirtation with him, and gets the worst of it, and we are sorry, as we were not meant to be, for Mr. Howells has made her a fascinating creature, and we fall in love with her, as Jeff does not. Her brother is a tremendous swell, and despises all "jays," and Jeff Durgin in particular. Therefore does Jeff go about more deliberately to jilt his sister, and to get him drunk. One would like to know if the line between jays and swells is as sharpely drawn at Harvard as Mr. Howells makes out. We had supposed that the really good fellows were attracted to each other, whatever line of cleavage there might be between them and the veritable cads.

There is much that is very entertaining and delightful in this story of which we do not propose to speak. It violates the canons that have been set up for Mr. Howells in the popular imagination. It turns out happily, all round—no matter how. Then, too, of its five principle women only one is of that flabby incoherency which he has had a patent on from the beginning and which has excited a good deal of feminine indignation, the galled jade sometimes wincing visibly. Any noble woman ought to be well pleased with Cynthia Whitwell; Mrs. Durgin and Genevieve Vostrand will not be resented; and if Bessie Lynde was a wicked flirt, was she not punished for her sins? It is interesting to imagine what Mr. Howells would really like to have us think of Jeff Durgin. He does not tell us. He is as far as possible from Thackeray's confidential attitude, conformably to his published creed. Others are not so reticent. Whitwell settles down to the conviction that he is "a comical devil," and Westover, of whom we have said nothing but who is ubiquitous in the story, is very hard on him. But then Jeff's treatment of Cynthia was fatal to Westover's judgment of his character. Mr. Howells's own, we fancy, is much less severe. He probably thinks of him as more sinned against than sinning, and, if a poor stick at the last, this mainly because he was whittled the wrong way by this, that, and the other representative of social inequality.

A word seems necessary about the illustrations of the book. Why Mr. Howells accepted them, if he was consulted, we cannot imagine. They are very pretty pictures but they do not correspond with the text which apparently Mr. Smedley never took the trouble to see. See particularly pages 118 and 380, but there are others quite as bad. J. W. C.

* THE LANDLORD AT THE LION'S HEAD. A novel. By W. D. Howells, author of "A Hazard of New Fortunes," etc., etc. Illustrated by W. T. Smedley. (New York: Harper & Brothers, 1897. 12mo, cloth, $1.50.)

THE ANNALS OF THE AMERICAN ACADEMY for March contains an interesting paper on "Concentration of Industry, and Machinery in the United States," by M. Levasseur, and two papers bearing upon the money question, of which Professor Scott's able but inconclusive attack upon the "quantity theory" seems to the writer much the more important. That a perfectly logical discussion of the quantity theory must be a discussion of the *extent* of its applicability, and that as a *theory* it can only be overthrown after it has first been misstated, is a truth that Professor Scott illustrates, but is unwilling to admit. Although the main thought of his essay is unsatisfactory, however, he has done some excellent work by the way, as in his criticism of the late President Walker's contention that money serves only as a *denominator*, not as a *measure*, of value. Mr. Durand's résumé of the political and municipal legislation of 1896 and the departments devoted to notes on municipal government, and sociological notes, will be helpful to the student of current affairs; and Professor Giddings's brief but careful and candid review of McLennan's posthumous series of "Studies in Ancient History" is especially worthy of the attention of those who are interested in the evolution of social institutions. F. W. S.

"Song of the Ages, and Other Poems," is the title of a volume now in the press, the author being M. C. O'Byrne of the bar of Illinois, whose name was formerly quite prominent in the field of progressive thinking. Nearly the whole of the first edition of this work has been already subscribed for, but copies (post free, $1) may be ordered from the author, La Salle, Ill. By permission, the book is dedicated to W. E. Gladstone.

"Bodily Immortality" is the title of an original and interesting presentation of this subject, which forms the first number of *The Temple*, a monthly magazine, published by The Temple Publishing Company of Denver, Colo. The author of the article is Paul Tyner, whose lectures on "The Living Christ," in New York, last spring, attracted much attention. The argument for the immortalization of the body of flesh, presented in Mr. Tyner's lectures, is, in the present publication, summed up in a way to attract thoughtful readers. *The Temple* will contain, each month, a lecture, sermon, essay, or story. Its size is convenient, and it is printed in large, clear type, on handsome paper, and bound in a durable cover. Subscription price, $1 per year; single copies, 10 cents.

Notes and Comments.

The school children of Rochester, N. Y., have, by their industry, succeeded in ridding the city of a pest of moths. These moths had become so destructive that the Forestry Association offered a prize of $5 to each of the children in any one school who would bring in one thousand or more of the cocoons of this insect, $3 to the three bringing in the second largest number, $2 to the three bringing in the third largest number. This was in 1893. The next year the amount of the prizes was increased to $10 for the boy or girl who brought in a greater number of cocoons than were brought in by any one pupil in 1893; this was 44,900. Twenty children each won a $10 prize. The school children of Rochester have gathered from the bark of trees, fences, rough places in houses, almost nine million of those moth cocoons; and now the city is free from these insect pests through the efforts of these children. —*Exchange.*

A man in New York lost a pet dog. A few days later he met a woman carrying the dog. He told her it was his dog, and tried to take it from her. Both were arrested. The judge listened to the stories. He then had the man and woman taken into another room. A policeman held the dog. At a signal from the judge the dog was put on the floor. He bounded into the arms of the man and licked his face. He paid no attention to the woman. The dog himself decided who was his owner.—*The Outlook.*

A 20-page Weekly.

THE NEW UNITY

$2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

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Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion"

CHICAGO—UNITY CHURCH.—The young men and young women of the church have organized a "Young People's Club," whose aim is stated as follows: "To foster the fellowship feeling among the young people interested in Unity Church, and to stand for progress in whatever concerns the welfare of the young people or of the church." The officers for the first year are as follows: President, Mrs. L. C. Noyes; Vice-President, Mr. B. B. Felix; Secretary, Mr. Frank Catlin; and Treasurer, Mr. Lawton. Committees to have charge of the social, literary, and dramatic activities of the club are to be appointed at once, so that their plans may be well matured when the church reopens in September. * * *

OAK PARK, ILL. — *Unity Church News* is the name of the four-page weekly that announces the activities of this church. The current number shows an active parish. The Woman's League held the last meeting of the season last Monday, in this church, Miss Jane Addams reading a paper on "The Spirit of Tolerance." "Keeping the Balance in Life" is the title of a sermon supplement by the pastor. * * *

CHATTANOOGA, TENN.—Among the many enterprises conducted in Chattanooga for the betterment of the humbler classes, none have met with greater favor or proved more commendable than the free night school organized by the Lend-a-Hand Club at the Unitarian Church.

Several weeks ago the members of this club conceived the idea of doing a work which was not being done by any other religious body in the city.

A canvass of the city and suburbs for pupils met with such ready response that the schoolroom was soon filled with pupils.

There are now about sixty pupils enrolled, and the entire church and guild-house will be devoted to the work. Sessions are held Monday and Thursday nights, from 7:30 to 9:30 o'clock. Instruction is given free of all expense, with text-books furnished in the following branches: Reading, writing, spelling, arithmetic, book-keeping, shorthand, free-hand drawing, piano music, vocal music, elocution, and sewing.

In the sewing department the pupils are required to cut, fit, and make the garment, and when the work is completed, each pupil is presented with the garment.

Girls are taught to become practical dressmakers, and many cases of destitution have been relieved.

There are, including all the departments, fifteen teachers:

Marion F. Ham, Superintendent.

Misses	Misses
Sadie Rowell.	Eva Wilson.
Zere da Rains.	Belle Wesson.
Annie Rowell.	Bessie Rowell.
Ruth Millington.	Margaret Middleton.
Nellie Bennett.	Modena Willard.
Kate West.	Margaret Baker.
Mrs. Caroline Arnold.	Mrs. Dr. Wilson.
Mr. John Rains.	Mr. Alex. Labar.

The school is especially indebted to the following persons, who have made liberal donations:

Mr. William P. Silva, casts for the drawing class; Miller Bros. and D. B. Loveman & Co., dry-goods for the sewing class.

Cash by H. S. Chamberlain, T. H. Payne, Harry Cook, Ferd Voigt, George W. Ochs, Miss Annie Sellers, Colonel Tomlinson Fort, George Bradt, Champe Andrews, Mr. Keyser, Z. C. Patten, Lewis Llewellyn, S. T. Dewees, Sam Read, C. S. Peake, Silva & Abbott, and W. R. Fry.

It is the purpose of the Lend-a-Hand Club to extend a helping hand to every deserving person who may need help.

The school, while under the direction of the Unitarian Church, is conducted on a strictly non-sectarian basis, and its sole object is to teach the poor to become self-dependent, self-supporting, and thereby useful and good citizens.

DENVER.—We have already spoken in these columns for the Civic Church venture at Denver, organized under the direction of Mr. Paul Tynor. The opening address given by Mr. Tynor at the inauguration meeting was published in the February *Arena*. We have before us the constitution and by-laws of the organization in a pamphlet of thirty pages. This is another local expression of the working of the spirit that is cropping out everywhere. It is a groping toward a practical piety, a synthetic co-operation of the community in the interest of those things that make for the betterment of that community. Its declaration of principles is another version of that ethical religion which THE NEW UNITY has espoused from its origin, the "religion that stands for truth, justice, and love" is its phrase. It is that Catholic Church groping for expression and embodiment which is sure to come, uniting the forces and combining the resources of the community, if not with the same blindness and theological zeal that characterized the cathedral-builders under Roman Catholic inspiration, yet with more intelligence, and more wisdom, and more science, and consequently upon more lasting basis. It does not follow that the venture at Denver is necessarily in the way of permanent strength and organic triumph, neither does it follow that a failure to realize such at Denver will argue against the virility of the idea and its ultimate triumph. We give to the gropers at Denver our sympathy and fellowship. We rejoice that their work is on such lines that it must tell whatever the outcome may be.

TROY, N.Y.—It is something more than a mere coincidence that the Rev. J. H. Crooker, whose distinguished services in the Western missionary field give him high rank, both as preacher and organizer, should have been called to this most difficult and important Eastern missionary center. The Rev. D. W. Morehouse-Bishop never exercised better judgment then when he brought about the transfer of Mr. Crooker from his mission work on the summit of the Rockies to the bank of the Hudson. "Wisdom is justified of her children." Within four months of the settlement of Mr. Crooker the entire situation here has undergone a change of the most encouraging character. Already the congregation has increased three times its average number. The Sunday school has large classes of young people, and an adult class of such size and regularity as to completely demonstrate to the children of the school the parents' appreciation of its value.

The Women's Alliance has raised its membership from twenty-five to sixty, and is fully equipped for the coming year's work, which is already carefully planned, under the supervision of both the pastor and his wife, whose large experience in the West has trained them for a kind and quality of leadership that develops leaders among the people themselves, and so more fully interests the people in the work, and at the same time makes them self-reliant and in a measure independent of the pastoral changes consequent to all churches.

The Spring storms strike hard those who are thin in flesh, whose system is weak and nerves irritable. The sharp, cutting pains of neuralgia tell when the blow has taken effect. Why wait for the signal? Scott's Emulsion of Cod-liver Oil with Hypophosphites will feed and strengthen weak nerves. It should be taken as a preventive in every case of weakness and nerve exhaustion. "Early prevention is better than cure." So says the wise man. For sale by all druggists at 50 cents and $1.00.

SCOTT & BOWNE, Chemists, New York.

For Nervous Exhaustion

Use Horsford's Acid Phosphate.

DR. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

It is the inability of love to save itself to think of itself, to do anything but give itself for the blessing of its object. This is the nature of love. No pain deters it, for it quenches pain in the fountain of its own life.—*Philip Moxom.*

Old and New.

The Tendril's Faith.

Under the snow in the dark and the cold
A pale little tendril was humming;
Sweetly it sang 'neath the frozen mold
Of the beautiful days that were coming.

"How foolish your songs!" said a lump of clay;
"What is there, I ask, to prove them?
Just look at these walls between you and the day—
How can you have power to remove them?"

But under the ice and under the snow
The pale little sprout kept singing,
"I cannot tell how, but I know, I know—
I know what the days are bringing.

"Birds and blossoms and buzzing bees,
Blue, blue skies above me;
Bloom on the meadow, and buds on the trees,
And a great, glad sun to love me."

Then a pebble spoke up: "You are quite absurd,"
It said, "with your song's insistence;
For *I* never saw a tree or a bird,
So of course there are none in existence."

But "I know, I know," the tendril cried,
In beautiful, sweet unreason,
Till lo, from its prison glorified
It burst in the glad spring season!

—Ella Wheeler Wilcox.

One of Milton's biographers says that nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that work. The actual labor of composition was condensed into three years.

A Clipping.

For Those Who Talk to the Public.

The following comments on advertising, made by the advertisement writer for the Postum Cereal Co., Lim., of Battle Creek, Mich., may interest some who have been attracted by the rather unique article from his pen:

"Make up the stories? Why—yes, to be sure, they are dressed and trimmed some; but they are all founded upon fact.

"That is, for instance, a mail-carrier, clerk, lawyer, or what not, with whom I may be talking, tells me his experience with 'Postum.'

"His story, possibly, is long enough for two columns of solid matter if reported verbatim.

"I take the main facts and boil down the talk until we can afford to run it as a pleasant bit of shop-talk with our friends and customers (the public) and not bankrupt us. I always stick to the facts, as I consider that when a man advertises he simply talks to customers, and if he lies in his advertisements, he will lie in the face-to-face chats.

"Tell the truth; it is more fascinating than all the romances one can spin up.

"When you write an advertisement, try and look upon yourself as conversing with, or explaining to, some one who wants to know about the article you have to sell. They are interested, and they want to know how near your goods will fit their needs.

"Tell them as plainly as possible, without exaggeration or subterfuge, just what you have, and leave them to judge whether they want it or not. Don't tell them to 'buy this,' or 'eat that.'

"The public know about what they want to do, and the duty of the 'ad.' writer is to explain facts in an easily understood way.

"First, be sure you have an article of true merit, then tell the people about it. Tell them the truth, and you add a goodly percentage of dignity and character to your business and to the product you are furnishing."

Wily grocers sometimes work in cheap imitations of Postum Cereal Food Coffee, if the customer will stand it.

If any one has served Postum to you that is not black and rich as Mocha, they have abused you and hurt us. Boil Postum fifteen minutes, and see that enough is in the pot to make a deep, rich, black coffee. Add pure cream, and not skim-milk, and you have a magnificent drink.

Old age

comes early to the clothes that are dragged up and down over the wash-board. It's ruinous. Nothing else uses them up so thoroughly and so quickly.

This wear and tear, that tells so on your pocket, ought to be stopped. Get some **Pearline**—use it just as directed—no soap with it—and see how much longer the clothes last, and how much easier and quicker the work is. **Pearline** saves the rubbing.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 513 JAMES PYLE, New York.

Spiritual Reserves.*

The well-fed camel, full and plump,
Across the desert goes;
He feeds upon his ugly hump
Until his journey's close.
Well filled his generous water sack,
The thirsty soil he treads,
With ponderous burdens on his back,
Nor sun nor hot sands dreads.

This creature of the tropic air,
Upon *himself* he feeds,
A homely yet a wholesome fare
To meet his scanty needs.
Thus, brother man, a lesson learn—
Provide a *full reserve*,
Within, to meet thy need, and earn
The power thyself to serve.

Make character thy staff and stay;
Supply with food the mind,
Thine urgent soul nourish alway,
Nor to its wants be blind.
When trials come and sorrows lower,
Within thyself retire,
Prepared to meet the crucial hour,
Made purer by its fire.

Thy soul the temple of thy God!
Within, thy heaven too;
Thy feet with steadfast purpose shod,
All ills will bear thee through.
Thy burdens borne will make thee strong,
Thy faith will ease thy pain,
Blessings will come of stripe and thong,
And loss will prove thy gain.

The foes subdued by power within,
Are reinforcements sure,
And strength to conquer lures to sin
The frets of life to cure.
Have salt within thyself; be true
To aspiration's goal;
Drink in all truth, or old or new,
The life-force of thy soul.

But for the weak and weary ones,
Who earnest strive and live,
Oases cool the burning suns
Life's respites sweet to give:
Such walk more brave the desert sands,
Begirt by cooling streams;
When kindred spirits clasp their hands,
It brightens all their dreams.

And yet 't is nobler not to need
Succor beyond our own,
Upon *ourselves*, not others, feed,
Our hearts God's regnant throne.
For, should all tender sympathy
Its healing balm withdraw,
Self-poised thou shalt be strong and free,
Erect within life's law!

This is most truly to rely
On God, and trust His grace,
To Him to lift our earnest cry,
And look into His face!
For in *His image* we were made,—
Divine the human soul!
On us Thy hand of love is laid
Thyself and heaven our goal!

Rev. A. Judson Rich.

*Based on a physiological fact.

To Whom It May Concern.

This is to call the attention of the public to the fact that the Wisconsin Central Lines have two fast trains daily between Chicago, St. Paul, Minneapolis, Ashland, and Duluth, touching all the important points in Central Wisconsin en route. The Company has thousands of acres of fine farming lands in Northern Wisconsin for sale. For complete information on this subject, address

JAS. C. POND, Gen'l Pass. Agent,
Milwaukee, Wis.

Thrifty to the Last.

An old Lancashire miller, noted for his keenness in matters financial, was once in a boat trying his best to get across the stream which drove his mill. The stream was flooded, and he was taken past the point at which he wanted to land, while farther on misfortune still further overtook him, to the extent that the boat got upset. His wife, realizing the danger he was in, ran frantically along the side of the stream, crying for help in a pitiful voice, when, to her sheer amazement, she was suddenly brought to a standstill by her husband yelling out, "If I'm drowned, Molly, dunnot forget that flour's gone up two shillin' a sack."—*London Globe.*

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists; price, 75c.

THE TOWER HILL SUMMER SCHOOL.

(EIGHTH SEASON.)

WHERE IT IS, AND HOW TO GET THERE.

Tower Hill is situated on the historic site of old Helena. On its heights once stood the Helena shot-tower, overlooking the Wisconsin River. It is located in Iowa County, three miles south of Spring Green. This is its post-office, telegraph and railway stations. It is situated on the Prairie du Chien division of the C., M. & St. P. R. R., thirty-five miles west of Madison, about eight hours' ride from Chicago. Special summer resort rates on the above road from the first of July to the first of October, $8 round trip from Chicago.

THE COURSES OF STUDIES AND LECTURES.

The studies for 1897 will be a continuation of studies in literature established last year. It will hold its sessions August 8 to 22, inclusive. The school will be opened on Sunday afternoon, August 8, with an introductory sermon. On Sunday, the 15th, a grove meeting will be held, at which a number of prominent ministers will speak. Saturday evenings will be given to social reunions and popular lectures. The exercises will close with religious services on Sunday, the 22d. All the exercises will be held in the pavilion of the company on Tower Hill. The school will be divided into five courses, a tentative outline of which is furnished below, subject to such revisions, omissions and additions as necessity may demand:

I. A popular interpretation of the Greek dramatists, by Henry M. Simmons of Minneapolis, lectures to be given on alternate evenings, as follows:

1. Introductory, on the Greek Drama and Dramatists.
2. Æschylus' "Prometheus."
3. Sophocles' "Antigone," and connected Theban Plays.
4. Euripides' "Medeia."
5. Euripides' "Iphigenia in Aulis" and Æschylus, "Agamemnon."
6. The Orestean Plays.

II. A course of five lectures in modern fiction, by Jenkin Lloyd Jones, to alternate with Mr. Simmons' lectures, noticed above; the novels selected with a special view of offering material for subsequent co-operative studies by Unity clubs and home classes, Chautauqua circles, etc. An outline course of studies upon each of the novels will be presented:

1. Ebers' "Uarda."
2. Kingsley's "Hypatia."
3. Hawthorne's "Marble Faun."
4. Dickens' "Tale of Two Cities."
5. Victor Hugo's "Les Miserables."

III. A Search for Ten Great Poems in English literature, consisting of interpretative readings by Jenkin Lloyd Jones, the selection of the poems being based on the estimate of a large number of prominent students of literature. It will be a companion study with the search for "Ten Great Novels," the results of which were published by Mr. Jones in 1884. This exercise will be conducted in the forenoons.

IV. Interesting features of Wisconsin geology, consisting of three afternoon talks and three afternoon excursions, by Prof. E. C. Perisho, of the State Normal School of Platteville, Wisconsin.

V. A study of birds, with special reference to the birds within sight and hearing, consisting of three afternoon talks and three afternoon excursions conducted by O. G. Libby, Ph. D., University of Wisconsin.

PREPARATORY READINGS AND HELPS.

The program is announced this early, hoping that it will direct the reading of a large number of those who intend to be present, thereby greatly adding to the interest and profit of the school.

For Mr. Simmons' lectures, read any standard translations of the dramas. Perhaps the most available are found in Morley's Universal Library, Routledge & Sons, London, one shilling each author, or all the tragedies of the poets for about 5 shillings. Those having them all will be better listeners.

For Mr. Jones' course, read as many of the novels themselves as possible. For "The Ten Great Poems," a little pamphlet will be published containing the correspondence, and will be ready for distribution, it is hoped, by the 15th of May. This and the companion pamphlet on "The Ten Great Novels" can be ordered from the office of THE NEW UNITY, Chicago.

For Mr. Perisho's work, any standard work on geology, such as "Geology of Wisconsin," Vol. I, Chap. 4 to 9, and 15; the pre-Cambrian, Cambrian and Silurian Ages, as treated in Dana's, American Book Co.; Le Conte's, Appleton Co., or Shaler's "Aspects of the Earth," Chas. Scribner & Sons; "The Story of Our Continent," Ginn & Co.

Dr. Libby recommends for his work Chapman's "Birds of Eastern North America," Appleton & Co. Further bibliography will be furnished at the time. The reading of the books of Henry Thoreau, John Burroughs, Maurice Thompson, Olive Thorne Miller, and the like, is urged.

OFFICERS OF THE SUMMER SCHOOL.

President, Mrs. S. E. J. Sawyer, Creston, Iowa.

Vice-Presidents, Miss Emma E. Underwood, Supt. of Schools for Iowa Co., Wis.; Prof. E. J. Perisho, Platteville State Normal School.

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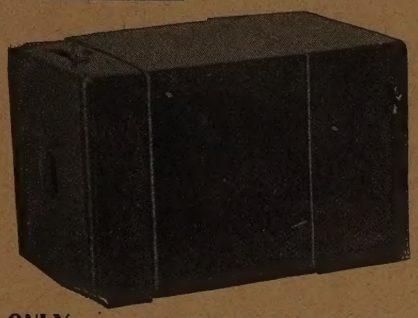

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By the report at that time of the Chicago Board of Health, the registered deaths of the city for the year from all causes were 16,946; of the e 742 were by accident, 182 by suicide, 45 by murderous shootings, stabbings, blows, and violence; 215 women, of confinement, miscarriage, abortion, and 295 children were born defective or died of causes incident to birth; making 1,482 deaths not caused by sickness, and cannot therefore be included in estimating the perils of life from disease. Deducting the above from the total mortality, we have 15,464 deaths from sickness; of these 5,497, or 35 per cent. of the whole, were by throat and lung diseases. Can anything more strikingly portray the importance of these complaints, and the urgent necessity which exists for improvement in their treatment. Throat and lung diseases constitute but a small part of the gross sickness for which the services of physicians are required, and yet by reason of the unsuccessful treatment actually cause more than one-third of the whole mortality by all known maladies. Consumption caused 1,556 deaths; pneumonia, 1,170; bronchitis, 876, and so on throughout the list. One thousand seven hundred and five deaths w re by diseases of the throat and larynx, and 3,794 by diseases of the tubes and tissues of the lungs. Within the past few years new light has been shed on the nature of consumption. What we long ago proclaimed and have persistently advocated is now accepted doctrine of the profession.

The microscope has revealed the local character and parasitic origin. Overwhelming evidence has been produced, showing that in every instance consumption begins in the air passages of the lungs, and is caused by atmospheric mites or worms, which, having gained admission germinate in the lobes, and feed upon and destroy the substance of the breathing organs. These discoveries are now admitted by all scientific physicians to be indisputably proved and established. By their light what a pitiable sham the usual treatment of consumption appears. The deadly bacilli which are devouring the lungs must be reached and expelled, and there is no hope for any consumptive case. There is only one way in which medicines can reach or can act upon the microbes in the lungs, which is to reduce them to a gaseous state, and breathe or inhale them with the air. If this mode of administration be not adopted, no curative treatment is possible, and even if it be adopted, it, too, will fail unless the remedies which are inhaled possess specific power to destroy the animal germs. It has never been the practice of general physicians to treat these diseases in this way. On the contrary, they have persistently opposed and discredited it to their patients, while the few who attempted to apply it have done so without the practical experience necessary to success. The consequence is that lung diseases of all kinds are worse treated and more fatal than any other class of bodily ailments. Had those who perished miserably in the past year been treated according to present knowledge by direct application of remedies to the diseased parts adapted to the different kind of throat and lung diseases, no such fatality could have occurred. Treated in the usual way by codfish oil, cough mixtures, tonics, and the ordinary routine of stomach medication, with no regard for the local nature of the disease or the requirements of the affected organs, it need excite no surprise that fourteen die a day, ninety-eight a week, 420 a month, and 5,271 a year in this city alone. And yet, bad as is the showing, Chicago is better off than other cities. For the past fifteen years we have labored to impress upon the people that all lung diseases are curable if properly treated. Only one curative treatment is possible, viz.: To apply remedies directly to the diseased parts by medicated air inhalations. Thousands of the most intelligent of her citizens have adopted our advice and regained health through our ministrations. Our treatment has been more generally adopted here than in any part of the Union. We now see the results on the decreased death rate of throat and lung diseases.

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